

A
New Years GIFT,

or a
True PORTRAITURE
of

A Natural Man.

and of

A Regenerate Person ;
Together

With Characters of, and Coun-
sels for a Resolv'd Christian.

By P. Lamb, Minister of the
Gospel.

Eph. 4. 22, 24.

*Put off concerning the former Conversati-
on, the Old Man, which is corrupt, &c.
Put on the New Man, which after
God is Created in Righteousness and
true Holiness.*

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THE
EPISTLE
TO THE
READER:

Reader,

THis small Treatise (thou wilt perceive) is not the product of many Dayes, but of great Affections to the Souls of Men : It had been much larger, but the Expence of the Press and Pains somewhat rebuked my Willing and Officious Pen : Which was not all ; But understanding that the Humour of this Age is

The Epistle

more for Pamphlets of News,
Lampoons, and Romances,
then for Treatises of Religion
and Godliness : I thought this
Little Book was enough for this
time to present thee witball, un-
der the Title of A New Years
Gift.

Read it, In Reading reflect
upon thy self, and the Lord
make it to prosper.

In it thou wilt find, (whi-
ther thou be in thy Natural or
Covenant State) that which may
Inform, Convince, Help and
Comfort thy Soul.

First, Thou wilt have a Pro-
spect of the black and dark shades
of the Night, and therein the
dismal direful Case and State of
an

To the Reader.

an Unregenerate Sinner.

Secondly, thou mayest observe the faithful Advice, passionate Perswasions, and Friendly Hand that would Conduct him, (poor Wretch) out of his lost and forlorn Condition.

Thirdly, Thou may'st here behold some plain yet lovely Characters shadowing forth the Matchless Beauty, Happiness, and Excellency of the New Creature.

Fourthly, Some lively Lines of Counsels and Direction, by which the Soul may arrive at the highest Glory.

Lastly. Some Scriptural Characters of, and serious Counsels for a Resolved Christian.

The Epistle

May the Bright and Morning Star so enlighten thy Mind, and direct thy Heart, that this following Sciagraphie, these lines and Characters, may be followed with an holy Zoographie, more lovely Impressions upon the Life.

And now, may this be a blessed New Year, to poor England, in her desired Reformatiōs.

May this be a happy New Year to the Unregenerate Souls in their New Birth and Renovation.

May this be a good New Year, to all the New Born Ones of God, in their more abundant Holy Communiōs, and Divine Communications.

And let the Blessing of the
New

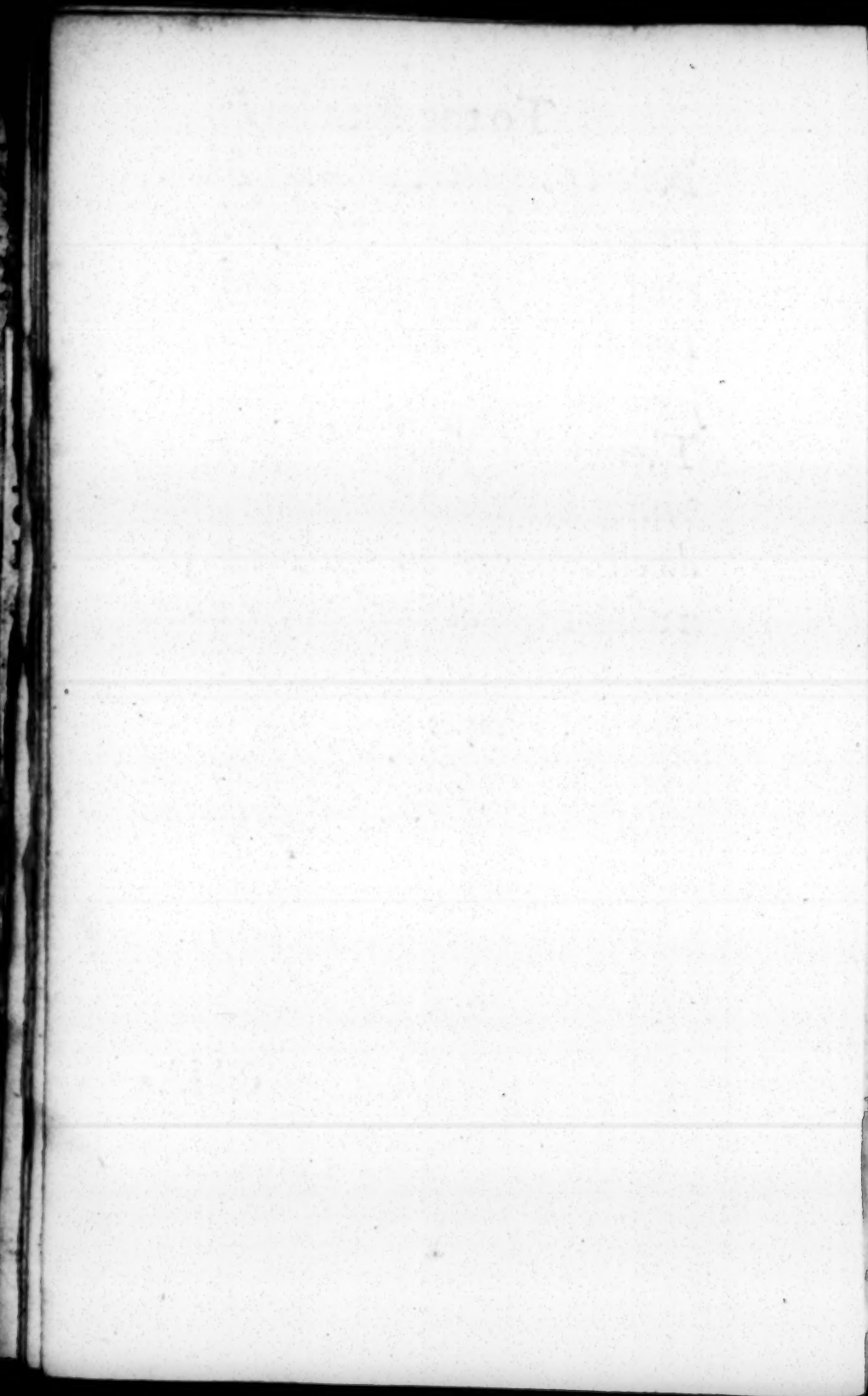
To the Reader.

*New Covenant be upon thy Head,
whoever thou art that seriously
readeſt theſe things, and the
Fruits of the New Creature flow
from thine Heart, and may both
Thou and I ſee the New Hea-
vens, and the New Earth, and
dwell together in the New Je-
ruſalem, that is above for ever.*

So Prayes

Thy Friend, and
the Gospels Servant
P. L.

CHA.



CHARACTERS

OF A

Natural MAN.

AN Unregenerate Person, Is a poor Creature, bereav'd of all the Priviledges, and Excellencies, to which he was Created; He is One, brought from the highest Dignity, to the Depth of Misery, degraded of the greatest Splendour, and Glory, and turn'd down to the lowest state of Reproach, and Ignominy; From the Throne to the Dunghill, From his Paradise to a Prison, He is fallen very low by his Fall: He that was made little lower than the Angels, hath now none lower then himself. He may look into the Garden of Delight, and Pleasure, whence he came, but can't make a Re-entry; The very sight of the

B Flaming

Flaming Sword, makes him cry out, *Miserum est fuisse Felicem*. Its now my double misery, that I was once Happy. In the (*Gen. 2. 25.*) It was once said of the Protoplasts, that they were both naked, and were not ashamed; because their nakedness was their Glory. All the invented bravery of costly Attire, and gorgeous Apparel to cover their Bodies, so curiously made of God, had been no better then a Canvas curtain before the Sun, or a black vizard before a beautiful Face: But now, alas! This is the misery of a poor Natural man, that he is spoyl'd of all his Beauty, and his Nakedness is his shame and misery. Now all the curiosities of Art and Nature, can never so much as cover, much less repair this nakedness that sin hath caus'd; like the nakedness of *Israel*, when *Aaron* had made them naked, *Exod. 32. 25.* or that nakedness of the People, when *Ahaz* made *Judah* naked, *2 Chron. 28. 19.* bereaved of her beauty, glory, outward prosperity, yea divine Grace and Mercy.

Now gather together all the Honours, Pleasures and Profits that the World

World can afford, put on the gold and silver trimming, upon the silk and velvet Garments; string up all the Natural Parts, common Gifts, Sciences, Arts, and Tongues, these richer Jewels, for a Bracelet of Diamonds and Pearls, Allow this poor Unregenerate, unhappy Creature, any or all of these, that may seem to set him in a higher capacity then the ordinary Rank of Man, and they will be but as so many witherd fig-leaves stitch'd together, a poor patch'd covering, to hide his shame, and while they hide one shame they discover another. He cannot take so much Comfort in what he hath, as he may dis-comfort in what he hath lost.

As *Jacob* said of his first-born *Reuben*, so may it be said of Man in this last Condition (*Gen. 49.3,4.*) The excellency of dignity, and the excellency of power is gone, unstable as water, thou shalt not excel; he is stript of all the Glory and Grandeur, with which his pure and undistained Nature was at first invested.

He that was the Master-piece of that goodly Universe, which came out of the great *Makers* (the Lord *Jehovahs*)

hands, with this Inscription upon all and every part thereof, *valde bona*, very good, is now debased, so misshapen, and disguis'd with sin, that alas! that admirable Image of Glory, Purity and Majesty, exactly formed, carv'd, colour'd and stamp'd with all curiosity, in a perfect imitation of the *glorious Creatour himself*, is now become the the most Monstrous Prodigy, and Prodigious Monster of the whole Creation. Look upon him, and you will see him a creature of the least Entity, Ps. 30.11. *Verily, every man is vanity*, yea in his best Estate, of outward splendour and prosperity, he is vanity and a lye. Behold him furnish'd with the highest Priviledges and Prerogatives of a Man, exalted to the very Zenith of all Earthly Pomp and Honour, with a full concurrence of beauty and feature, of the most lively tincture, and best proportion'd; clad like *Agrippa* (of whom Scripture and *Josephus* writes) upon whose silver Robes, the first reflex of the Morning Sun-beams brightly shining, when he enter'd the Theatre, gave such a lustre that he was immediately cryed up for a God, and no soon-

er lodged among the Stars, by their vain and flattering applause; but suddenly his Bowels seiz'd with a terrible griping, and griev'd with the gnawings of those contemptible Vermines, that were sent by an Angry God, to punish that daring insolency; his Sycophants were convinc'd, and the proud Prince confest, that he was more beneath a God, then a Worm was beneath a Man.

So every natural Man, advanc'd to the most excellent Dignity and Honour, and set among the Terrestrial Gods; the Sun-beams of all outward prosperity, and successes, beating upon the rich Enamel of the Golden Bosses of his Royal attire, while he thus sits in state, in his Imperial Throne, fear'd and admir'd of all, yet even then, (the Curtain being drawn) all this is but painted rottenness, and underneath lyes Vile, Wretched Man, a spectacle of the greatest misery that ever Eye beheld, as in the *Psal.* 62. 9. Surely men of high degree are a lye.

He was once Lord Paramount (at least) High Steward of the whole World; whose dwelling was the very

Suburbs of Heaven, and had all things at his Command ; but now, what is Man ? a Poor Cottager, dwelling in the Confines of Hell, a poor lost and undone Creature, who hath forfeited all that ever he had. His Debts which he hath incurr'd ; His Miseries in which he is envelop'd ; and his losses which he hath sustain'd, are very great and many.

First, He hath lost his *Righteousness*, which was his most excellent ornament ; The Regularity of his Will and Affections, That spark of heaven, that Beam of Glory is gone. The pure light of an uncorrupt understanding, the holiness and Integrity of an undefiled heart, which were his best Jewels and lively Image, and lovely Representation of the God that made him are vanished, clouded and departed from him.

Secondly, He hath lost his Place, his Paradise, He is now become a Vagabond, at best, a Pilgrime, and hath no abiding City, nor place of rest ; His dwelling is in the Wilderness, among serpents, snares, strangers, enemies, plagues, and curses ; and when he hath wander'd, wilder'd, and wearyed himself

self in this Forest all his dayes, he knows not where he shall lye down at Night.

Thirdly, He hath lost his Propriety in, as well as his Dominion over the Creatures, he that was the head, is become the tail ; The inferiour Creatures may rise up and say, as it is spoken, *Isa. 14. 12. of Babylon, How art thou fallen from Heaven O Lucifer, son of the Morning ? how art thou become vile as we ? how art thou become like unto us.*

Fourthly, He hath lost his God, who was his Life, his Glory, his Happiness ; and this is the Total of all his losses, he is without God in the World. And now you have seen Poor Man in his Natural Estate, considered Privatively ; in the next place, let us consider him Positively, and take a view of him, as he is in his present fallen and unrenewed Estate.

First, He is a Poor Blind Wretch, Folly and Madnes have possesst the Intellect of this woefull and degenerate Creature ; it was an aggravation of *Zedekiahs* Misery that, *Jer. 52 ;* He enjoy'd his unhappy eye-sight long enough to see the loss of all his dear Enjoyments, that he might at once bid

good night to all his Comforts. Methinks, it moves, sighs, and groans, and draws Tears from the Eyes, to read that Tragical Story of *Sampson*, that after that he had Lorded it over the Philistines, he forfeited his Eyes, for his *Dalilahs* smiles ; till he was brought forth, Blind *Sampson*, to be a Fool in the Play, for the Lords of the *Philistines* (*Judg. 16.*) Methinks, it draws Blood from every Veine, and moves all the Body, by a strange kind of Paroxisme, to read that more Tragical Story of Fallen Man, who lately lorded it over the whole Creation, and now is become the blind Fool, the *ludibrium* or laughing stock of the devils themselves.

Look into his understanding, and see how the Thick and Cloudy Vapours of Folly and misapprehensions ; the dark Shades of the Night of gross Ignorance, stay upon that Region of his Soul, once furnished with a pure and perfect Light, There is indeed a little glimmering light remaining, which the great God of his Infinite Grace can make (if he please) the *crepusculum matutinum*, or fore runner
of

of a glorious Sun or happy day : in it self, it is but an Evening Twilight, all that little remains of the bright and beautifull Day of his Innocency, and Perfection ; now ready to vanish and be rowl'd up in perpetual blackness, and serves only to let the poor Soul to see the approach of Eternal Darkness.

1. He may be a sharp-sighted *Linceus*, of a very Sagacious discerning Eye as to all earthly objects, he may have much Knowledge in all Humane Arts and Misteries, he may have a great share in the Wisdom that is Earthly, Sensual and Divellish, *Jam.* 3. 15. But all this while, he knows nothing of the things of God. He may be a Many-Eyed *Argos*, of a quick apprehension to contrive, of a large reach to circumvent, and very cunning to deceive, as the Prophet says. *Jer.* 4. 22. They are wise to do evill but to do good they have no understanding ; Yet is but like the Mole, whose walk is in the dark Cells, and obscure Caverns of the Earth, where he is well read, but above Ground can see little or nothing, or like the Bat that sees in the Night, but is blind in the Day, as the
Psal-

Psalmist describes the Heathen Idols (*Psal.* 135. 16.) They have eyes and see not, Such as the Prophet speaks of the blind that have Eyes, whom the God of this World hath blinded, and keeps under Chains of Darknes, 2 *Cor.* 4. 4.

2. He can perceive and understand nothing of the things of Heaven, the Matters of another World. He cannot see God, he cannot know himself (*Rev.* 3. 21.) He is poor and blind, and (1 *Cor.* 2. 14.) he cannot know the things of God, they are spiritually discerned.

His Folly and blindness appears.

1. In his Inadvertency in his own choice when Life and Death are before him, he chooseth the wayes of Death rather then Life. Is not he a pittifull poor ignorant man that shall prefer a perishing World before an eternal Portion? O! how blind is he that sells Eternity for a Moment, Eternity of Happiness for a Moments Pleasure, Pearls for Brasse, Heaven for a Butterfly, Glory for a Song, and his Soul for a Lust? 2 *Pe t t.* 9. Ah! pur-blind, short-sighted, shallow witted Soul! shall Happiness be mea-

measured by the short Standard of Time, or by a full, an infinite Eternity? But how much more ignorant is he that shall choose the ways that lead to Hell, before the pleasant paths of Life.

2. In his Foolish Undertakings; all his Works proclaim his Folly, they are called by the Apostle, *Heb. 9. 7.* *Ἀγνοήματα* ignorances, all his ways are Errours and Mistakes: Errours, mistakes, and wandrings fill up the dismal night of his whole life; he runs headlong, and hoodwink upon any sin, in the (95. *Psal. 10.*) he is said to erre in his Heart, and (*Prov. 4. 10.*) he knows not at what he stumbles: Every trap takes him, every allurements entangles him, every Temptation foys him, he sees no danger, can prevent no evil; he is ready to call Evil Good, and Good Evil; he is either doing that which is in it self Evil, or Good in an Evil way and manner; his Piety is Idolatry, his Devotion but Superstition, *Ecc. 5. 1.* his Duties be his Sins, and all from his carnal Principles, sinister intentions, and crooked aims in the best of his undertakings.

3. In his præcipitancy to his own mischief, he that walketh in Darknes knoweth not whether he goeth, (*Joh. 12. 35.*) he goes as an Oxe to the slaughter, and a Fool to the correction of the stocks, and yet knows not (*Prov. 9. 18.* that the dead are there, and her guests are in the depth of Hell. Is there any but a blind or mad man, that would make such hast to his own ruine, as this poor ignorant soul doeth? breaking through Calls, Councils, Threatnings, Rebukes, yea many convictions, to the work of sin and iniquity. He is rack'd and tortur'd in the service of divers Lusts; yet in a full Career (like the Wild Assè traversing her ways) pursues his carnal pleasure and sensual delights to his own destruction, he draws iniquity with cords of vanity, and sin, as it were with a Cart-rope, (*Isa. 5. 18.*) and works all iniquity with greediness (*Eph. 4. 19.*) and sucks in poyson as a sweet draught; he drinketh in iniquity like water, (*Job 15. 16.*)

Secondly, He is as Filthy as Foolish, a Dark and Dirty Dungeon, a noysom sty of all uncleanness; he is altogether

gether become Filthy (*Psal.* 14. 3.)
He is one Polluted in his Blood, cast
forth in the open Field to the loathing
of his Person (*Ezek.* 16. 5. 6.) A Vessel
in which is no pleasure (*Jer.* 22. 28.)
a Vessel whose ill Savour offends the
Nostrils of God. A Vessel, that no
hand of his is ever like to touch, but
that of his Justice, to dash it in Pieces :
A Vessel full of poyson, a very sink
and Dunghill of Defilement, rotten-
ness, and putrefaction.

Behold the Man !

1. His Body and Soul, his whole
Person is all over defiled with Sin,
hence that of the Apostle (*2 Cor.* 7. 1.)
Let us cleanse our selves from all filthi-
ness of the Flesh and Spirit ; that visi-
ble, and abhor'd of all ; this invisible,
and more loathsome in the Eyes of
God ; and could he but see himself,
what a polluted Person he is, he would
be as much an abhorrency to himself ,
as he is to others, and cry out more
passionately then ever the Prophet did
(*Isa.* 6. 5.) woe is me, for I am un-
done, because I am a man of unclean
Lips. And cover himself farre more
astonished then ever *Job* was, when he
cried

cry'd out (*Job. 42. 6.*) in his amazement, I abhor my self and repent in Dust and Ashes.

2. Look into his Heart and Conscience, oh! what a taint is there? how is his Conscience fly-blown, and his Heart full of all stinking Vermin, (*Gen. 6. 5.*) Every imagination of the thoughts of his Heart is evil, and only evil, and that continually; no Spark of Purity, nor glimpse of beautie can be seen. From this corrupt Fountain (the Heart) *Mat. 15. 18, 19.* runs forth that which defiles the whole man, and O! how great defilement? for out of the Heart proceedeth evil thoughts, Murther, Thefts, Adulteries, &c. What an open Sepulchre is here? There lyes the Serpents Root, the Cockatrice Eggs that bring forth the Fiery flying Serpents. That Conscience that should be pure, and purge the rest of the Man *Tit. 1. 15.* is full of defilement, The very Mind and Conscience of this unconverted Sinner is defiled.

3. There is nothing but Filthiness and uncleanness proceeds from him, *nil nisi Fator Homo est* &c. The man

is nothing else but a Stink, (*Rom. 3. 13.*) Their Throat is an open Sepulchre, the Poyson of Asps is under their Lips, their Mouth is full of cursing and bitterness, &c. And not only his curses but his Prayers, not only his Adulteries but his best duties are hateful, and as filthy Rags. (*Pro. 15. 8.*) The very Sacrifice of the wicked is an Abomination to the Lord, wherefore he threatens that People *Amos. 5. 21.* I will not smell in your solemn Assemblies.

4. He is not only polluted but polluting, he pollutes the Name, profanes the Ordinances, and defiles the holy things of God, *Hag. 2. 13, 14, 15.* If he could but understand what a filthy noisome Creature indeed he is, his own filthiness would affright him, and make him run in hast to the great Refiner and cleanser of souls, and strip open his bosom and cry earnestly, as *Psal. 51. 2.*

7. Wash me thoroughly from mine Iniquity, cleanse me from my sin, Purge me with Hyssop and I shall be clean, wash me and I shall be whiter then snow. Oh! I can never look God in the face with any comfort, polluted as I am. O quickly

quickly set open to me the Fountain prepared for sin and for uncleanness *Zach.* 1. 13. there let me bathe and rinse my filthy and unclean Soul. Oh let the blood of sprinkling (that can fetch out the most crimson or scarlet stain, the deep and double dye) drop upon my heart, *Heb.* 9. 14. Oh! Shew me thy Covenant, and turn the cock that I may be sprinkled with clean water, and may be cleansed from all my filthiness as thou hast promised, *Ezek.* 36. 25. Put me into the Furnace of Affliction until all my scumme be boyl'd away; cast me into the fire that is in Sion, and let me lye under the sharp rebukes of the world until all my dross be consumed, lay on more and more stroakes, bring new convictions, and more close and griping, doe what thou wilt with me so thou make me clean, such a filthy Creature as I can never be admitted into the most pure, and glorious presence of God, O take away these filthy Garments, (*Zach.* 3. 4.) and give me change of Rayment.

Thirdly, He is as poor as polluted; in the midst of all his Pomp and Grandeur, he is a poor wretched hunger-starv'd

starv'd creature, The Bankrupt Prodigal, when he had nothing to cover his naked Body, or to fill his hungry Belly, was not in a poorer case than he; When he prospers most he is undone, *Job 20. 22. In the fullness of his Sufficiency he is in straits.*

1. He hath no right unto, nor true enjoyment of any thing that he seems to have. It is said of the Saints of God, though they be as having nothing sometimes, yet they possess all things, *2 Cor. 6. 10.* But this unhappy wretch when he seems to have all things, he possesseth nothing.

2. He hath no hopes to recover himself but by begging; he hath no Friends, no skill, no Stock, no Strength, yet there is some hopes for this poor Beggar, if he repair to the right Door! *Rev. 3. 18.*

3. The great mischief that attends his Poverty is his Pride; he is so desperately poor, that he apprehends oft times his condition hopeless, and past recovery: yet is he so daringly proud, that either he will not see his own Poverty and Undonnesse, or else will not make his case known. Ah that is his misery!

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4. He

4. He is a Prisoner in Chains; the curse of *Cham* is upon him, he is *servus servorum*, a Servant of Servants, at the beck of Satan, and all his Instruments. His Bondage is worse then the *Aegyptian* Thralldom, he must serve proud *Pharaoh* (a true Emblem of the Divil) fill up his Tale of Bricks, the measure of his Iniquities, and find Straw and Stubble, bear his own charge, though it cost him his Estate, Life, Soul, and all. As *Cicero* told the Jew, so it may be said of him, and such as he is, *Genus Hominum ad servitutem natum*. A Sort of People destin'd to bondage, he is not only (as *Paul* speaks of himself *Rom.* 7.) sold under Sin, but as it was said of *Ahab*, *1 King.* 21. 25. That he did sell himself to work wickedness.

1. See how he walks in Fetters, and is content with those Iron Shackles, the Bonds of iniquity, with which he is bound, yea how he prides himself, in a fond conceit of Liberty, like him that was born in the Prison, and was sensible of no restraint, because he never knew the sweet content of liberty, or the Bird bred in the Cage, that sings

as merrily as if she had the whole range of the Heavens, so merrily sings this poor jocund wretch, and thinks his Bondage to be Liberty, and the perfect freedom of Saints (the Law of Liberty,) a most grievous and intollerable Bondage, and when he is called forth to the glorious Liberties of the Sons of God, and offer'd the freedom purchased by the blood of Christ, upon the sweet terms of Gospel Obedience, this Son of *Belial* cries out of chains and cords, away with these Fetters this Yoke, this irksome restraint, I can never endure them, but must break these bands in sunder and cast away these Cords from him, *Psal.*

2. 3.

Alas ! poor mistaken Soul, it is easy for him that is so ignorant as to call good evil, and evil good, to put sweet for bitter, and bitter for sweet, to account that his bondage which is indeed his Liberty, and that his Liberty which is indeed his bondage to Corruption, and when he leaps and frisks, and sings with the greatest jollity in his Works of sin and sensuall delights, and makes his boast that he can sin,

without controul, what doth this unhappy creature, but Glory in his chains, and all this while he is at best but Satans Prisoner at large, yet kept in close and safe Custody, for the general Gaol delivery.

2. Observe his very reason captivated; his will, that is in its own Nature free, deny'd any freedom, so much as to choose, much less to consult and contrive that which is truly good, or conducing to his own eternal peace, and safety. The Prince of the Power of the Air, the spirit that worketh in the Children of disobedience *Eph. 2. 2.* leads him at his pleasure.

3. Behold his affections, Lorded by every Lust, swarms of lusts, Troops of Temptations continually command, looking who shall be first served, they are always kept at work, serving divers Lusts.

4. Look how his whole Body and Soul lye under an intollerable vassallage, as the sworn Servants of Sin, and all his Members made Instruments of unrighteousness, his whole man drag'd and hal'd about to the most dirty work, the vilest drudgery and basest

fest Service, Day and Night, that his most cruel Task-masters will have him to do, serving with great hardship, and grievous hazard, with the sad expence of time and strength, till all be spent (at length) in the divells work.

5. In this his woefull bondage and thralldom, he is very sick and sorely wounded. Sin like a poysoned Arrow sticks at his very Heart, his disease hath seized his Vitals. His danger is the greater that his sense is so little: from the Sole of the Foot to the Crown of the head, there is no soundness but Wounds and Bruises and putrifying sores, *Isa.* 1. 6. O how he lyes wallowing and polluted in his blood (*Ezek.* 16. 6.) what deadly wounds, what a complication of dangerous diseases are upon this woefull Sinner! what a spittle or Hospital of Maladies, infirmities, and mortal sicknesses is this wretched unregenerate Person! It is a wonder of mercy he continues one day in this Land of the Living, all the Physicians in the World can never cure him. Ah woefull spectacle! no *scabby Lazarus* lying at the Gate, nor *Gory Job* upon the Dunghill, is a more pitti-

full object then this bleeding, pining, dying Soul.

1 He hath the Plague of an hard heart, the Plague Sores of unbelief^r rebellion, and stubbornness, are running upon him, though he know not, (1 *Kings* 8. 38.) the plague of his own Heart, a dreadful disease, catching and infectious, hereditary ad mortal irrecoverably without a timeous cure, and curable by none, but the healing hand of Christ.

2. There is upon him the high calen- tures of burning and impetuous Lusts, as it was said of *Sodom* and *Gomorrab* (*Jude* 7.) the Fire began in their Bos- some, that consumed those Cities, the Lusts of the Flesh, the Lusts of the Eye inflame the Soul, and as the people of those cursed cities inkindled a Fire that consumed them and their substance, so all the Provision that he makes for the Flesh to satisfy it in the Lusts there- of, doth but increase the burning that can never be quencht, but will destroy both Soul and *Body*, unless the blood of Jesus, by Faith, be seasonably ap- plied.

3. He hath the swelling impostuma-
tion

tion, both within and without, of most abominable Hellish Pride, and daring presumption : his heart swells within him, against God, In *Psal.* 73. 8. 9. he is described to be one that speaks loftily ; who sets his Mouth against the Heavens, and his Tongue walks through the Earth. Under instructions he behaves himself with a most prodigious insolency, saying as *Pharaoh*, who is the Lord ? and of all his commands, I will break these bands, and cast away these cords. who is Christ that he should reign over me ? Under corrections, he is like a Wild Bull in a Net, what Hellish Tumors of his discontented heart, that sends forth such filthy corrupt noysom matter ? hard thoughts, blasphemous thoughts, high murmurings, and cursed repinings against the God that corrects him ! Under mercies, he is enclosed in his own Fat, with his Mouth he speaks Proudly, (*Psal.* 17. 10) like *Jeshurun* waxeth fat and kicks ; In his Prosperity, he doth lift up himself with a great disdain and contempt of God, and his ways : I spake to thee in thy prosperity (saith the Lord,) and thou wouldst not hear,

If God doth not give him a new heart, or by the keen Lancet of his Word. together with the warm Blood of Christ break the Imposthume ; He swells with Pride, till (with *Judas*) he burst in sunder, or goes on in his obstinate disobedience, and gainsaying God, till at length by a just hand he hath not a word to say for himself in Hell.

4. He hath the growing Dropsie of insatiable covetous desires, alwaies drinking, and ever dry. His greedy desires after the World are his grievous Disease, and when he gets more of that which he desires, it's but as a little water to a great Fire, that makes it burn the fiercer, or a little Drink in a burning Feaver, that doth but increase the thirst, and he continually adds to his pain and torment.

5. He hath the shaking Palsie of carnal fear, and spiritual feebleness. Alas ! this poor Wretch goes trembling, is a very Cripple at any Spiritual Work, and is afraid of every thing he meets, (*Heb. 2. 15.*) He is kept in Bondage through fear of Death all his days ; and hath nothing but feeble knees and withered hands to help himself.

6. He

6. He lies under the Phrensy of Rampant and unruly affections: If you see him in his Fits, you would think him too mad ever to come to himself again. in these mad passions just like the *Demoniack* in the Gospel, *Mat. 17. 15.* sometimes he falleth into the Fire, and sometimes into the Water.

7. The spreading, polluting Leprosie of all Iniquity within and without, in his Conscience and Conversation. It sticks to the Nature as close as that Leprosie to the House, (*Levit. 14. 36.*) which no means could cure but the taking down of the House. (1.) Though it were emptied. (2.) Shut up seven Days, (3.) The Leprous Stones were taken down, the Walls scrap'd, and dust cast out of doors. (4.) Though other Stones and Plaister put in the room, yet till the House be broken down, and all the Materials thereof, the Leprosie remains. By all which I would understand. (1.) Though there be full Confession of sin. (2.) Serious Resolutions against Sin. (3.) Deep Humiliation for Sin. (4.) Partial Reformation, or forsaking Acts
of

of Sin, yet the pollution is not taken away,

8. The deadly Lethargy of dangerous security ; Like *Laodicea*, *Rev.* 3. 17. that thought her self Wise, and said I am Rich, and increased with Goods, and have need of nothing, when she was Wretched, Miserable, Poor, Blind and Naked. Thus poor Man, you may see him overcome with Diseases, every one in his one Nature mortal ; besides multitudes of Wounds and Sores that Sin has made in every part, in his Head, in his Heart, and all over.

6. He is indeed but a walking Ghost, but a poor dead Creature, as it is said of the wanton Widow. *1 Tim.* 5. 6. She is dead, while she yet liveth. Handle him, he is as cold, as heavie, as loathsome, as lifeless as any dead Creature that ever you saw.

Those parts and gifts that you behold are but the Spices upon an embalm'd Carcass *Rev.* 3. 1. He hath a Name to live, but is dead. He may do some acts that are morally good, but to love, fear, believe in, and depend upon God, which are acts of the Soul essentially good,

good, or to pray in the Spirit, hear in the Spirit, which are acts Spiritually good, he hath no Heart nor Hand: All his profession of Christ is but as a dead Branch stuck into a living Root. *Eph. 2. 1.* You hath he quickned who were dead in Trespases and Sins.

7. He is in continual danger under the Curse of God, from the Womb to the Tomb. (*Eph. 2. 3.*) He is by Nature a Child of Wrath. Wrath, Vengeance and a Curse is the direfull Patrimony which he inherits: Misery and Unhappiness is in his way, *Rom. 3. 15, 16.* His feet are swift to shed Blood, Destruction and Misery are in his Paths. Over his head is a flying Roll of Curses, as in *Zechariah 5. 2, 3, 4, 5.*

His Bed is stuffed with Curses, his Table is furnished with Curses, (*Job. 20. 23.*) when he is about to fill his Belly, he may fear that God will cast upon him the fury of his Wrath, and rain it upon him while he is eating. His very Blessings be Cursed, and his Crosses be as the very Smoak and Sparks of Hell.

8. The end of his Days is the beginning

ginning of his endless doom. Upon the confines of Hell, that burning Lake, and the very borders of that dreadful Land of Darknes, He walks all his Life time, *Heb. 2. 15.* being kept in Bondage through fear of Death. And when he comes to die, his poor, wretched, hopeless Soul drops into these Everlasting burnings; 'tis his Portion, his Place, his own Place, *Act. 1. 25.* Hell is his own Mothers Bosome, he is not only made, (as in *Mat. 23. 15.*) but is born the Child of Hell, his lodging place to all Eternity is with the Damned, and Devils in the unquenchable Flames.

Counsels to a Natural Man.

HEAR O you Deaf that have Ears, Behold you Blind that have Eyes, (*Isa. 43. 8.*) Hasten out of your dark Dungeon, O you Prisoners of hope, (*Zech 9. 11, 12.*) Live not a Moment longer in that State, in which if you Die, you must needs be damned for ever, *John 3. 3.* Except a Man be born again (or from above) he

he cannot enter into the Kingdom of God.

1. Think not better of thy self then thou art; do not imagine when thou seest that monstrous, miserable and mishapen Person, which is held forth to thee in this Picture, drawn before thee, that thou hast seen anothers Face, and not thine own: But rather be affected and startle at this Prodigious and Tremendous sight, and in the bitterness of thy Soul cry out, and say, ah! That is my black and ugly Visage, that is my Rotten and Polluted Carcass that I behold, those are my filthy Raggs, the Badges of my Poverty and Misery. I am that Captive Slave in Chains, that sworn Vassal to Corruption: Those noisom Lusts, that Plague Sore, those foul running Ulcers are the deadly Distempers of my Soul; Mine is that pale and ghastly Face, that mere Skelton, that Image of Death, that Fire-brand of Hell; Mine is that Hell, that place of Torment. Alas! I am more wretched then any man, as bad as Sin and the Devil can make me.

Look back upon those black and loathsome Characters of sin and misery
before

before thy Face, the true Portraiture of sinful man in his old and unregenerate State, which can't be Decypher'd bad and black enough, but by a Pencil fetcht from the Bottomless Pit. To such an unrenewed Person this Paper speaks, as *Nathan* did to *David*, 2 Sam. 12. 7.

Thou art the Man.

1. Let not sottish security hinder thee from seeing thine own Face; nor a secret afraidness turn away thine Eyes from beholding thy self; so sad a Spectacle, and such an undone Creature as thou art. Both these, are equally dangerous, and will render thy Case desperately Evil. It is undoubtedly much more safe to see thy self now, by the help of Sanctuary Light, then when it is too late by the Flames of Hell Fire.

Now is the day of the Revelation of Grace and Mercy through Jesus Christ, but then will be the Day of the Revelation of the Righteous judgment of God, (*Rom. 2. 5.*) who will render to every man according to his deeds. It is infinitely better for any Soul to see his own Sin and Misery, while there

is

is hopes of Mercy, then to have Sin and Misery set before him when there is no means for recovery. If men will not see their Iniquity and Sin, and loath themselves ; God will make their shame to appear before Men and Angels, and deal worse with them then he threatens *Niniveh*, in the day of her Judgment. (*Nahum*. 3. 5,6.) I will shew the Nations thy Nakedness, and the Kingdoms thy shame.

It is an Excellent piece of Wisdom, now to see the dreadful guilt of sin, whilst we can see Sin, and a Saviour condemning guilt, and cleansing Blood, to see and know our deadly Diseases, whilst we see our sicknesses and an healing Jesus, and to have an abhorring sence of our Spots and defilements, while the Fountain is opened for sin, and for uncleanness, and a Hand to wipe us clean. It is an intolerable folly and madness, the very thoughts thereof are enough to make up a Hell it self, for a poor unregenerate Soul not to see what it is, till it is too late to be what he should ; not to see his Sin, his Sicknes, till he can see nothing but Sin and Wrath, Sin and Vengeance, Sick-
ness

ness and Death, Sicknes and Hell.

2. Let not self-love so blind the eye, that thou shouldst not see thy Spots, to a loathing, thy wretchedness to a self-aborrancy. The Devil hath the cunning Art of *Deceptio Visus*, that thy Spots should not look so great, nor thy sins seem so bad as they are. Take heed of a *Laodicean* self-conceit; say not within thy self, there be many in a worse case then I: Let thy sins be alwayes before thine Eyes, that with *Ephraim* (*Jer.* 31. 18.) thou mayest bemoan thy self, and cry out I am undone, I am undone; there is no guilt like mine. Though there is no Pleasure or delight in these thoughts at present, the future comfort and advantage will be unspeakable.

Secondly, Conclude with thy self, that there is an indispensable necessity of being new born. Account it an undoubted maxime in Religion, Better not to have been born, then never to be born again. Let thy thoughts work like the Lepers at the Siege of *Samaria*, (*2 King* 7. 5.) *If we sit here, we die in the City with Famine, if we go forth into the Camp, we may live.* If I
continue

continue in my Natural State, I shall perish and be damned for ever; but if I endeavour after a change, I may be saved. I like that mans *Ingenuity* well, that wrote over the Door of his New-built House, *Omnia hic sunt nova præter veterem amicum*, All things here are new but your old Friend, but not his *Christianity*, if he did not love a new heart, better then a new house, and did not account it a greater honour to be a New Creature, then an Old Friend.

Thou canst never see any thing of the Face of God, but his Frowns, know nothing of his Name but Justice and direful Vengeance, if thou continue in thy unchanged and unrenewed State.

There be too many that boast and pride themselves, that they were still the same, and were never changed; And what is the Triumph and Glory of these Sons of *Belial*, but this, that they are yet the Devil's close Prisoners, obstinate Sinners, sworn Enemies to their own Souls, that they are yet going on gallantly, and confidently to Hell: or at best, that they never met with any check or rebuke of Conscience,

science, to deter them from that place of torment to which they are bound.

In a good way to remain stedfast, in a good State to continue fixed and unchangable, is the happines of a Soul, Completioned best like the Glory of Heaven, and bespeaks that man to be a Saint of an Heroick, Noble, and Heavenly Resolution. But in an evil way to persevere, and in an evil state to remain unchanged, is a case, much like theirs in Hell, and Argues in such a Soul, a kind of Resolute Madnes.

Thirdly, Account and believe it a very hard, and difficult work, to come out of that natural sinfull State in which thou art. To bring the Trees out of the Forrest, and the Stones out of Natur's Quarry, and make them fit for the building, is not a work for any ordinary hand to effect. The Natural Birth, is the standing Wonder of Nature: but the New-birth is such a Wonder of Grace as passeth all understanding. As in the (*Joh. 3. 7. 8.*) The Wind blows where it listeth, and thou hearest the sound, and knowest not whence it cometh, nor whither it goeth,

goeth, so is every one that is born of the Spirit, which no man knows, *Eccles. 11. 5.* The only Light the Scripture gives into this misterious Work, is under the umbrage of things most difficult, or impossible in Nature. When you read of removing Mountains, and of making the everlasting Hills to tremble, the dividing of *Jordan*, and the constant streams forsaking their wonted Channels, It is but a shadow of that greater work, the strange Concussion of Nature, and shaking the Powers of Sin, and making the high Mountains of Pride and Rebellion to tremble, or the turning of the Streams of natural affections, against Nature. To hold the huge Ocean in Trammels is a great work, but to restrain, or dry up that more mighty Torrent, or raging Sea of impetuous Lusts, and violent Corruption, is a much greater Work, and requires the greatness of Divine Power, and the workings of the Mighty Power of God, even that Power that raised Jesus Christ from the dead, as in *Eph. 1. 19, 20.*

For Man in this work is little more

then merely passive, Of our natural birth it is said, (*Psal* 100. 4.) It is he that hath made us ; not we our selves, So it must be said of the new-birth also.

Can the Unregenerate Soul hear when he is called ? O with what feeble Knees doth the Sinner come when he is made to hear, and with what palsy hands doth he take hold of Grace when he is made to come ! (*Rom.* 9. 16.) It is not in him that wills, nor in him that runs, but of God that sheweth Mercy. Sometimes the unsanctified Will rebels against the convinced Judgment, and again sometimes the prejudiced Judgment misleads the better affected Will. That's an undoubted Truth of Christ, (*Joh.* 6. 44.) No man can come to me except the Father which sent me, draw him.

Fourthly, Let not the Difficulty of the work dishearten thee from thine utmost endeavours. Though with Man it seems not possible, yet (*Jer.* 32. 27.) There is not any thing too hard for the Lord. Stick not (poor wretch) in these quick sands of an imaginary impossibility.

Thousands, and Millions, are now
in

in Heaven, that were as blind, as poor, as polluted, as impotent, as dead in Trespasses and Sins as thou art.

The Glorious Revenue of Divine Grace, ariseth out of such arduous and difficult Cases as thine, (1 *Tim.* 1. 13, 16.) (*Eph.* 2. 1, and 6.)

First, Appear before God in the use of Ordinances. Do as they did, that were sick, Blind, Lame, and Leprous, follow after Jesus Christ, Lord Jesus come and heal, Jesus thou son of David, have mercy upon me, That I may receive my sight, Lord if thou wilt thou canst make me whole, and make me clean. In every Ordinance, say, Oh, where is he that can deliver me out of this misery and trouble, where is Jesus, There is none other Name under Heaven, given among men, whereby I must be saved, *Acts* 4. 12.

He hath the Key of David (*Apoc.* 3. 7.) He opened the Heart of *Lydia*, (*Act.* 16.) and makes his Elect a willing people in the day of his Power, *Psal.* 110. 3.

1. Consider, The Lord Jesus Christ is every way suited, and accommodated to be thy Saviour.

1. He is All-sufficient, is able to save to the uttermost, them that come to God by him. *Heb. 7. 25.* Who is made of God Wisdom, Righteousness, Sanctification, and Redemption, There is nothing which He cannot do for thee.

1. He can repair all thy losses, restore thee to thy lost conformity to, and Communion with thy God.

2. He can open thy blind eyes, and turn thy Midnight into a Morning, He came to open the Eyes of blind sinners, and proffers his *Collyrium*, that is, his Eye-salve, that will infallibly cure. *Rev. 3. 18.*

3. He can cleanse all those filthy spots, that no time, nor blood, nor brinish Tears, nor Fullers Soap, can take away. *Zech. 13. 1. 1 Cor. 6. 9, 11.*

4. He can raise thee from the Dung-hil, Rags, and Poverty, and furnish thee with infinite riches, *Col. 2. 9.* In him dwells all fullness, vast Treasures, the Fulness of God, *1 Cor. 3. ult.* You are Christs, and all is yours.

5. He can ransom thy poor captive Soul, *Isa. 61. 1. Zech. 9. 11.*
Say

Say to him through the Grates of thy Prison House, *Isa.* 26. 13. Though other Lords have had dominion over me, yet by thee only will I make mention of thy Name.

5. He can cure all thy Maladies, the deadly Plague, the high Calenture, the spreading Leprosy, He is the Sun of Righteousness, that ariseth with healing and Salvation under his Wings. *Mal.* 4. 2.

6. He can raise thy dead Soul, *Eph.* 5. 14. Awake thou that sleepest, stand up from the dead, and Christ shall give the Life. He speaks here, to the Renewed ones, to keep themselves vigilant; to the Unrenewed and dead sinners, to attend when Christ shall speak to them, as he did to *Lazarus*, *Joh.* 11. 43. *Lazarus* come forth. And if they will hear and endeavour to stand up from the dead, Christ will give them Life.

7. He, and He only, can take away the Curse, who was made a Curse for us.

8. He can deliver from Hell; *Heb.* 2. 14. By Death, destroyed him that had the Power of Death, *Col.* 2. 13, 14, 15.

2. Consider, he is as Willing, as Able to save. Few question the Power, most doubt of the Will of Christ. Thus all the strong batteries, are layed against Free Grace, O the Unbelief of Mans Heart ! that though God hath sent his only begotten son into the World for this end, Though Jesus Christ hath shed his Heart's Blood to recover lost sinners, Though he hath published and declared Salvation in the Gospel, yet men believe not that he is Willing. He is full of Bowels, a Mercifull High Priest, he comes to seek and save ; He begs, and perswades sinners, to accept of his Grace, he expostulates the Case, why will you dye ? and waits long, behold I stand at the Door and Knock ; yea all the day long have I stretched forth my hand, to a foolish and gainsaying People.

Secondly. Suffer the Spirit of Christ to do its work upon thee, in its own time, and in its own way, without striving, resisting, stifling motions, or rejecting its Convictions ; This work is not ordinarily produced without some pain. In the Natural birth there be grievous pangs, and throws : In the new Birth,

Birth (the Work being greater) the pangs thereof are usually more irksome. If the Spirit of Christ will cut and lance, to let out some strong Corruption, turn not away for fear of a little smart. Convictions are sometimes severe dispensations, but always safe, and necessary, and its of very dangerous consequence, and adding sin to sin, to slight them.

Let not thy Heart be a strong hold for Sin. It is the highest Rebellion of all, not to deliver up all upon the Spirit's Summons; If it come and say *Psal.* 24. 7. Lift up your Heads O ye Gates, and be ye lift up you Everlasting Doors, that the King of Glory may come in, Woe, woe, to that Soul, that refuses to give up the Keys, and surrender all into his Hands.

If the Spirit will lead thee through Affliction and Trouble, if he will carry thee by the very Gates of Hell, be content to follow his conduct, he will shortly bring thee safe to Heaven.

Let the work of the Spirit be throughout upon the whole Man, Soul and Body, till thou be regenerate and renewed. Divines appropriate Regeneration

ration to the Soul, and Renovation to the outer man.

Let no time be lost, many years are past, years of Patience and Grace ; Who can tell how soon he may be hurried into a never ending Eternity. Open now while Christ knocks, lest he never knock more: come while Christ calls, lest he call no more ; Delays are not more dangerous in any case then in this. The matter is past dispute, and if you stay in this old unregenerate state, you are undone; Look out after a Change, get a new Heart, begin a new Life, and all will be well. Let neither an unwillingness to part with Sin, nor a fearfulness to close with Christ detain thee any longer in this sad and woeful Case. Resolve to part with thy old Lusts, that thou mayest comfortably say, Old things are past away, all things are become new. (2 Cor. 5. 17.) For if any man be in Christ, he is a New Creature, and if thou wilt but look on the other side of this dented picture, thou wilt see as much Beauty, Dignity, and glorious Excellency, to ravish and delight thy Soul, in the Face of a Regenerate Person ; as thou hast seen deformity

mity, Filthiness, Sin- and Misery in the Face of an Unregenerate Person, to fill thee with fear, horror and amazement.

Characters of a Regenerate Man.

A Regenerate Person, is the only Excellent, and choice Person in all the World. He is one that is escap'd out of the greatest Misery, and so the more happy : He can look back upon the Regions of Darknefs, the Poverty, the Prison, the Pains, the Plagues, under which he was ; and enhance the Light, the Plenty, the Liberty, the Peace and Glory, of his present state, to the higher pitch of Rejoycing and Triumph.

He hath pass'd through the greatest Change that ever he is like to see ; He was dead, but is alive ; He was Darknefs, but now he is Light ; He was lost and undone, but he is found and recovered.

The battered Vessel is now cast into a new Mould. The Rich Meddal which was utterly defac'd, receives a more excellent Stamp, (*Eph. 4. 24.*)

(*Ro.*

(Ro. 6. 17.) you have obeyed that form of Doctrine, ἐκ τῆς παραβολῆς, into which you were cast. The wonder of this Change is so great, that the learned *Rabbi* can no more understand it without a supernatural Light, then that Learned Doctor *Nicodemus*, who was so puzzl'd at it, (*Joh. 3. 4.*) that he says, How can a man be born again when he is Old? Can he enter the second time into his Mothers Womb and be born?

1. We find it called a Resurrection from the Dead; And this is the First Resurrection, opposed to the Second Death. The vertue of a crucify'd Jesus, and the Power of a Risen Christ hath past upon his Soul, (*Phil. 3. 10.*) And having tasted of the Powers of the World to come, The Life that he lives is by the Faith of the Son of God. (*Gal. 2. 20, 21.*)

2. This Change is called The New Birth, The Πανουργία, the Renovation or Regeneration, (*Tit. 3. 5.*) of the whole man, (*1 Pet. 1. 23.*) Being born again, not of corruptible Seed, but incorruptible, by the Word of God, which liveth and abideth for ever;
from

from that Holy Seed he had his New Life, his Shape, his Fruits, and shall have the Glory.

3. It is called a New Creation, (2 Cor. 5. 17.) not only a New Creature, but *καὶνὴ κτίσις*, a new thing: So contrary are the Principles of Flesh and Spirit. It is all New.

1. Not as if man were unman'd, or his Essence destroyed, or his natural affections removed, or the constitution of his Body altered, by that work of the Spirit.

Yet it may be said to be a new Creation.

1. In respect of the Universality of this Change, both inside and outside, His Countenance may perhaps be the same, but his Conscience and Conversation quite altered, as that vain young man that made so happy a journey, that being courted at his return by his former Acquaintance to his old Practices of sin, put them off with an *At Ego non sum Ego*. Now he loves nothing more then the Holiness he sometimes hated, and hates nothing more then his Lusts which he so much loved.

2. In respect of the wonderful Excellency

cellency of this Change. Old things are passed away : There is a new Heaven, and a new Earth, a new Kingdom, a new Lord, new Laws, a new Covenant, and new obedience ; The *Era* of his happiness he counts not from his Natural, but his New Birth. Then was his Name written among the Just as to his apprehension, then he began to enter upon his Eternal Glory. He reckons that he hath no longer lived, then since he began to live a New Life.

2. He is one of a truly noble Birth : He that is new born, is of a Divine and Heavenly Extraction, (*Jam. 1. 18.*) Of his own Will begat he us by the Word of Truth. *Densest in utroq, Parente,* it is all Royal and Divine Blood that runs in his Veins.

1. The Father of this New born Person is God, the Father of Christ, and so our Father.

2. The Mother is the *Jerusalem* that is above, (*Gal. 4. 26.*) The Church of Christ, his Spouse, which is said to be above in respect of its better part, and that part which is yet on Earth, (1.) Hath its Original and Foundation there. (2.) And its tendency

dency thither ; this on Earth being imperfect, Militant and Growing.

3. The holy seed out of which he is formed is the Word. 1 Pet. 1. 23.

4. The Δύναμις πνευματική, or formative Power is the Spirit of Christ, Joh. 3. 5. Except a man be born of the Spirit, he can't enter into the Kingdom of God.

5. The Instruments attending this goodly Birth are the Ministers of the Gospel, who for their Care and Industry are sometimes styled Begetting Fathers, Pregnant and Parturient Mothers, (Gal. 4. 19.) The vigilant and tender Nurses.

The Racking Pains, bitter Throws, sharp Pangs of Spiritual remorse, and saving (yet sharp) Convictions, which usually attend the Birth, portends some rare Production, (Eph. 4. 24.) The New man, which after God is Created in Righteousness and true Holiness.

3. He is one that hath the most Honourable Titles and Dignities put upon him : Of him, and such as he, it may be said, as Zeba and Zalmunna, Judg. 8. 18. of Gedeons Brethren, that each one resembled a Kings Son, no

airy

airy Titles, nor Titular Dignities fill up their Patent, but *Eph. 2. 6.* He hath raised us up together, and made us sit together in Heavenly places in Christ Jesus. In the poorest Garb in the World, they be Princes of another VWorld; Princes in disguise. *1 Pet. 2. 9.* Kings and Priests, Judges of the world, *1 Cor. 6. 2.* Conquerors of Death and Hell, *1 Joh. 5. 4.* This is the Victory that overcometh the world, even our Faith. *1 Cor. 15. 55, 56, 57.*

This the Lord doth in the way of common Providence, *Psal. 113. 7, 8.* He raiseth up the poor out of the Dust, and listeth the needy out of the Dung-hil, that he may set him with Princes, even with the Princes of his People. But in the way of his special Grace, he bring a greater Exaltation, he says to this or that poor sinner, as in *Isa. 62. 3.* Thou shalt also be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the Hand of thy God; and such Honour have all his Saints.

4. He is one of the largest Revenue and Estate, he is born Heir to all the Blessings of the Covenant, *1 Cor. 3. 23.*

All

All is yours, and in the 1 *Pet.* 1 3, 4. VWho hath begotten us again to a lively Hope by the Resurrection of Christ from the Dead, to an inheritance incorruptible and undefiled, and that fadeth not away. *Rom.* 8. 17. If Children, then Heirs, Heirs of God, and Joynt-Heirs with Christ, &c. Who can tell what is the vast Estate that an infinite God will give the Sons of the Covenant, 1 *Cor.* 2. 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 *Joh.* 3. 2. Now we are the Sons of God, yet it doth not appear what we shall be. *James* 2. 5. God hath chosen the poor of this VWorld, Rich in Faith, Heirs of the Kingdom. O the Riches of Faith! All that is in this VWorld, all that is in Heaven, all that is in the Covenant of Grace, all that is in Christ, all that is in God, *Quantus, quantus est*, is annex to Faith. VVell might the Apostle say of it, that it is Precious Faith, more Precious then Gold, when every true Believer shall according to his Capacity, *Eph.* 3. 19. be filled with all the fulness of God here;

and inherit fulness for ever hereafter.

5. He is one of the most comely and best proportioned parts, of any Person in the World. Holiness makes the Face to shine; as *Moses* when he had been upon the Mount with God or as *Stephen*, whose Face, *Act. 6. 16.* was as the Face of an Angel; only his beauty is an invisible beauty: The black and ugly Image of Satan that was upon his Soul is raz'd out, and there is the lively Portraiture of him, who is the express Image of his Fathers Glory *Heb. 1. 3.* The Lord saith, *Ezek. 16.* from ver. 8, to the 15. Thy Beauty. was perfect through my Comeliness that I put upon thee. VVhen the Body is clothed with Rags, and covered with infirmities, there is a surpassing beauty in this Saint. *Psf. 45. 13.* The Kings Daughter is all Glorious within. All the Diamonds, Rubies, Pearls and precious Stones; all the rich Imbroidery, Painting and Plaiting, are nothing to the Adornings and Curiosities of the inner man. VVhen the Church was very black with Persecution, She was exceeding comely in the Eyes of Christ. *Cant. 1. 5.*

6. He

6. He is one that hath the most stately Attendance. Princes have their Guards of men, but this New born Saint hath his Guard of Angels, *Heb. 1. 14.* The great God himself is at the Head of Thousands of Angels, *Pf. 68. 17.* The Charets of God are Twenty Thousand, even Thousands of Angels, and the Lord God is in the midst of them; All Creatures, Men and Devils are made to serve, if not willingly, yet against their Will, to this New borne One.

7. He is One of the best society, God, Saints and Angels, *Eph. 2. 19.* of the Family of God, near ally'd to Christ, *Heb. 2. 12, 13.* The Children, the Brethren of Christ, in Fellowship with God, *1 Joh. 1. 3.* And truly our Fellowship is with the Father, and with his Son Jesus Christ. He forsakes the Company of the wicked with a kind of holy, humble disdain and scorn; if a Depart from me you wicked, will not make them withdraw, *Heb. 12. 22.* We are come to the New *Jerusalem*, and unto the City of the Living God.

*8. He is one of the Highest Wis-

dom and most happy choice, he is no sooner new born, but chooses God for his Portion, is espoused to Christ, and commits himself to the conduct of the Spirit. He hath chosen *Maries* better part, not his part on this side *Jordan*. And this is his Happiness, he hath chosen God, and God him. God is his Delight and he is Gods *Benjamin*, his *Jedidiah* in whom he takes pleasure, The New born Saints are his *ἀγαθὰ μέλη* *Tit. 2. 14*. His peculiar people, his Jewels, &c.

9. He is One of the highest employments, the Servants of the most high God. He abhors the filthy service of sin, the base drudgery of the World, he is *ad majora natus*, born for greater things. 'Tis true, for necessity, like the high flying Eagle, he sometimes pitches a while on the Earth, but he remembers with *Paul*, I am crucified to the World, and *Phi. 3. 20*. His Trade and Treasure is in Heaven, and his work must be Heaven work; *Rev. 5. 9. 10*. Seeing God hath made him a King and a Priest to himself, to offer Spiritual Sacrifices. He liveth upon Earth, but draws his Copy from Heaven,
1. *Joh.*

1. *Joh.* 4. 17. As he is so are we in the World.

10. And Lastly, he is One, whose End is certainly blessed; *1 Cor.* 15. 50. Flesh and Blood cannot indeed inherit the Kingdom of God, but he that is born not of Blood, nor of the Will of Flesh, nor of the will of Man, but of God, *Joh.* 1. 13. is purposely adapted for that Glory; his Name is enrol'd in the Book of Life, his place is assign'd him in the Regions above. *Joh.* 14. 1, 2. When he goes off this Stage, he doth but change his Place, not his Company & he doth not loose his Friends, but goes to his Fathers House, where we leave him singing everlasting Hallelujah's to him that sits upon the Throne.

Counsell to a Regenerate Man.

O You Regenerate and new born Ones, live up to your New Birth. *1 Pet.* 2. 9. You are a Chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar people, that you should shew forth the praises of him, who hath called you out of Darkness into his Marvellous Light.

1. Remember what you were, they that consider not what they were, are never like to be what they should be. He that will make the fairest leap, by going two or three steps back, gains a mighty advantage ; So he that will make the best improvement of Grace, by a serious reflection upon the misery of his by-past condition, may be quickened to a wonderful activity in the way and work of Holiness.

Such a Frequent Recognition of former Misery, hath a manifest tendency to many spiritual, and high advantages.

1. It helps to raise our Faith to an higher pitch of holy humble confidence, as the Apostle raises himself, *Rom. 5. 8, 9, 10.* If while we were Sinners, Christ dyed for us, much more being justified by his blood, we shall be saved from wrath through him ; For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his Life, and so in *Isa. 51. 1, 2, 3.* Hearken to me you that follow after Righteousness, ye that seek the Lord, Look unto the Rock whence you are hewn, and to the hole of the Pit

Pit whence you are digged, &c. For the Lord shall comfort *Zion*, he will comfort all her wast places, and he will make her *VVildernefs* like *Eden*, and her desert like the Garden of the Lord. This is Faiths exultation from *Israels* former low Estate.

2. It quickens the Soul to more lively Thanks, abundant thanks, drawn forth to the *Life*. Our Thanks for Mercy doth usually bear proportion to our sense of Misery, in which we either were or might have been. Therefore the Church in their high praises remembred their low Estate, *Psal.* 136, 23. *VVho* remembered us in our low Estate; The Church raised, remembers her ruins, and upon her repairs writes this remark, For his Mercy endureth for ever.

3. It puts the Soul into a more humble frame of Spirit, That while the sight of our glorious enjoyments and more excellent hopes might puff us up, the thoughts of our former poverty and lowness, may abate and allay those Tumours, which might make us exalt our selves above measure, with a, *VVho* made thee to differ? *1 Cor.* 4. 7. *VVhat*

hast thou that thou hast not received, why art thou puff'd up?

Thus the Church *Lam.* 3. 19, 20. kept her self humble, Remembring mine affliction, and my misery; the Wormwood and the Gall, My Soul hath them still in remembrance and is humbled in me.

4. It leads to a more exact and circumspect walking. The burnt Child dreads the Fire. When we look on our selves as Brands pluckt out of the Fire. *Zech.* 3. 2. They are not only sensible of how great a danger they have escap'd, but consider how apt they be to take Fire again; So the Apostle directs them, *1 Cor.* 6. 11. Such were some of you. The Garment that is once washt quickly sullies again.

Secondly, Admire the Grace that made the Change. It is the wonder of Saints, the Joy of Angels, *Luke* 15. 7. One Sinner that repenteth, Let your Hearts be filled with Wonder and Astonishment. He that wrought this Change, hath said, *2 Thes.* 1. 10. He will be glorified in his Saints, and admired in all them that believe. Thus the glorious beams of Divine Grace that shined

ned upon them, reflect back again upon him, and raise Admirings in all Beholders.

Admiring work is the proper work of Saints ; And its pittie we are no more imployed in that *Heavenly Exercise*. That which is the continual Pleasure and delight of Saints and Angels in *Heaven*, shall be our Eternal Glory, when we come thither.

What Divine Ravishings, what Seraphick joyes, would possess our souls; if we seriously consider.

1. What an infinite Condescension was this in the great God, to regard any of us, in that woefull State. The Apostle, *Rom. 11. 33.* standing upon the brink of that Infinite Ocean of Mercy, and as one astonished cries out, O the depth of the riches, both of the VVisdom and Knowledge of God &c. and prays, *Eph. 3. 16. 17.* That we may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height ; and to know the love of God, which passeth all understanding.

2. What special free Grace it was that wrought the change.

3. VVhat

3. VVhat Everlasting Mercy is shewn you when Enmity and Impotency stood in the way of Mercy.

• Thirdly, Forsake all your old ways. Let it be as irksome now to serve a Lust, as ever it was to serve Christ. This is the mark of a new born Soul, 1 *Joh.* 3. 9. *He* that is born of God, sinneth not, doth not do the work of Sin. The Apostle accounts it a most prodigious thing, for Saints to live in any known Sin, *Rom.* 6. 1. and 6. How shall we that are dead to Sin, live any longer therein? knowing this, that our old man is crucified with Christ. Say to yourselves, hath the Lord been at such a vast expence of Grace for me? Hath he washed my Soul in the Christall streams of the Covenant? and wilt thou pollute thy self again in the Dirty Puddles of Iniquity? Art thou made partaker of the dear-bought Priviledges of Grace, raised to such incomparable dignities, and wilt thou undervalue thy self and forfeit all these for a Lust.

The greatness of Mercy, as it doth oblige to duty, so it aggravates Iniquity. No Sins like the Offences of Sons, no provocations like theirs, *Deut.* 32.

19. When the Lord saw the Sins of his own People, it is said, he abhorred them, because of the provoking of his Sons and Daughters. And *Jer.* 32. 30. The Lord rebukes *Israel* and *Judah*, because they only had done evil. *Μόνοι πειντες αμαρταν* as if, they had lik'd nothing else but sin, or none else had sin'd like them ; Their sins make God to be abhorred, the Gospel to be despised. Others cannot do so much mischief as you, your Peccadillo's, are more intollerable, then the crying abominations and gross debaucheries of the men of the VWorld.

Fourthly, You new born Ones, live above this World. What are these splendid nothings, these Earthly Things to affect *Heaven-born* Minds ? *Aquila non capit muscas*, The Spiritual Mind scorns VWorldly things. *2 Cor.* 4. 17. VVe look not at the Things which are seen, but at the things which are not seen. Let your Life be the sublime and excellent Life of Faith.

First, Live above the Smiles of the World. VVhat are these glittering Atoms, these withered Goards, and magnified Shadows ? that they should have

have such a Mighty Influence upon your enlightned Minds ; All which a man may wink and think into blackness and a loathing in a Moment, and shall lose them, while he is yet looking upon them.

Secondly. Live above the Frowns of the World. Your Happiness doth not consist in the Favour of Men, neither can the Frowns of Men make you miserable. Your Life is hid with Christ in God.

Fifthly, VValk according to the Rule of the New Creature. *Gal. 5. 25.* If you live in the Spirit, walk in the Spirit. The Gospel and Spirit by which we were begotten, must be the only Rule and Guide of our Lives.

1. Suspect ever, that you are not in the right way, when you are in the Common Road of the VVorld, or in the Crooked Wayes that please your Corrupt Nature, or among your old Companions, or when your wayes are not agreable to the right, and straight Rule of the Word.

2. Be confident that is the good way, the right Paths, in which you see Jesus Christ going before you, the
Foot-

Foot-steps of the Flock, and the Precepts of the Word Your way-marks, the Honour of Christ, and Eternal Life, and Glory, in a direct Line before you, Let none turn you aside out of this way.

Sixthly, Cast all your Care upon God your Father. Be carefull for nothing, but to cast your Care upon him, Commit all your Concernments both of Soul and Body, of your Persons and Family, of Time and Eternity to Him, who hath all his Saints before him, and knoweth them by Name, *Isa. 65. 13.* Behold my Servants (saith God) shall eat, and you shall be hungry; My Servants shall drink, and you shall be thirsty, &c.

The Holy Seed of Faith and Heirs of the Covenant, can never want, who have Omnipotency engag'd for their help and support, and Allsufficiency for their supply; as it was once said, for the Encouragement of *Abraham*, Walk before me, be thou perfect, I am *El-shaddai*, the All-sufficient God.

None have so good a Father as you, whose Heart and Hand, whose Will and Power, are equally prest to do
you

you good. It is a sign, they have no Interest in him as a Father, who take all the Care upon themselves, *Mat. 23.*

6. All these things the *Gentiles* seek after, your *Heavenly* Father knoweth that you have need of these things.

Seventhly, If you be New begotten Ones, love the Womb that bare you, and the Paps that gave you suck, as New-born Babes desire 1 *Pet. 2. 2.* the sincere Milk of the Word, that you may grow thereby to Salvation. Love the first-born, (Jesus Christ) with an entire Love.

Let your Lives adorn the Gospel. Wisdom is justified of all her Children. As they are ill humour'd, or misbegotten Children, that reproach their Mother; So they are Bastards and not sons, who dishonour the Gospel. Ungratefull Children, are they, and without Natural Affection, **Ασπεγγοι 2 Tim. 3. 3.* who want these Three Properties.

1. True Love to their Parents. So they be ungratefull Christians, that love not the Gospel.

2. A due Honour to their Parents. So they, who have not a great respect for the Word.

3. A Fi-

3. A Filial Obedience to their Parents commands. *Deut.* 21. 18, 19, 20. Such a Rebellious Son is ordered, to be Stoned to Death ; so they that obey not the Gospel, *Heb.* 2. 3. how shall they escape ? There's Vengeance prepar'd for them 2 *Thes.* 1. 8. that obey not the Gospel of our Lord Jesus Christ.

Eightly, Love the Brethren ; it is the command of Christ 1 *Pet.* 1. 22. 23. Love one another with a pure Heart, fervently, being born again. Remember,

1. You lay all in one Womb.
2. You have all One Father.
3. You are led by one Spirit.
4. You are Heirs of the same Glory.

1. Consider, There lyes a main Resemblance of Saints to Christ, in that Oneness of Spirit, Love, and Meekness. Therefore he says learn of me, and *Joh.* 15. 17. These things I command you, that you love one another.

2. This is the most Excellent Beauty and Ornament of Saints ; The Symmetry of the Parts commend the Body, 1 *Cor.* 12, 12. For as the Body is one,
and

and hath many Members, and all the Members of that one Body being many, are one Body; so also is Christ. It was a comely thing in *Davids* time, to see Brethren to dwell together in Vnity, and it was wont to be said to the Honour of their Persons and Profession, *Aspice ut se mutuo diligunt Christiani*, Behold how the Christians love one another.

3. By this we may know our Sonship, 1 *Joh.* 4. 7. Every one that loves, is born of God. And by this we know our Right to the Inheritance of Sons: 1 *Joh.* 3. 14. We know that we have passed from Death unto Life, because we love the Brethren. O! how much is the work of God among us neglected and obstructed, for want of this Brotherly Love.

Ninthly, Pitty and help those poor Creatures that are yet Strangers to the *New Birth*. Especially let your Bowels be moved towards your dead Children, who are spiritually dead, Neighbours, Allies, and those in whom you have any Interest. True Grace hath a Prolifick vertue, it desires to produce its like; 2 *Cor.* 3. 18. We all with open Face beholding as in a Glass the Glory
of

of the Lord, are changed into the same Image from Glory to Glory; Upon which one observes, as Silver set before the Sun, becomes thereby radiant and shining; so they that are transformed or renewed, become shining, and cast a light before others.

Let us pray for the increase of the Family of God, that the Gospel may run and be glorified, that it may never have dry Breasts, nor a miscarrying VVomb.

1. Consider, The Glory of Divine Grace is magnified in the multitude of her Converts, When Souls shall flock in to Jesus Christ, as Doves to their Windows, When that promise is fulfilled, *Pf. 110. 3.* From the VVomb of the Morning, thou hast the Dew of thy youth increasing suddenly and abundantly.

2. The comfort and Glory of every converted Soul, is increas'd with the increase of Converts. They that bring many Sons to Glory, shall shine more glorious then the Stars, *Dan. 12. 3.* There's Joy amongst Angels, and Saints in Heaven and Earth, The new born ones cannot receive their full Inheri-

tance, untill all the Elect of God be called.

Tenthly, and Lastly, Bless ! oh Bless ! and praise the Lord continually. The more Grace he hath shewn you the more Glory he expects from you. The more Honour, the higher Titles he hath bestowed on you, the more homage of praise he justly deserves. Where Men have larger and fairer Houses, there the more Rent must be paid. The Sons of God, will be speaking good of his Name, New born Souls are never still-born, Prayer and Praises are Signs of the New-birth, *Acts* 9. 11. When *Paul* was converted, he is thus described ; Behold, he prayeth. O ! With what high praises, did Holy *David* celebrate the Honour of Free-Grace ; *Psal.* 103. Bless the Lord, O my Soul, and all that is within me, bless his Holy Name, &c. When God gives a new Heart, He puts a New Song into the Mouth, *Apoc.* 5. 9, 13. Glory, Honour, and Praise to our God, and to the Lamb for ever.

Characters of a Resolved Christian.

A *Resolved Christian* is one, who hath advisedly bid adieu to all for Christ; he hath written and sealed a Bill of Divorce, never to entertain Sin any more, he hath turn'd this *Tamar* out, 2 *Sam.* 13. 13. And shut the door, and bolted it upon Her.

Sin and the World, his greatest darlings, are thrown out of his Bosome, with a VVhat have I to do any more with Idols? *He* stood a while staggering, with a kind of Pendulous Motion, that *He* might the more fixedly resolve at last, *Facta est alea.* *He* comes to a result, and having shot the Gulfe, *He* declares himself a profest Enemy to every thing that is an Enemy to the Profession of Christ: And as the *Prince of Orange* said to his Souldiers at the Battel of *Newport*, (the Sea being on the one side, and the Spaniards on the other,) If you will live, you must either eat up the Spaniards, or drink up the Sea: so he replies in his own Case, and sayes to his Soul, here is the world

and Sin, my spiritual deadly Enemies on one hand, and a Sea of scalding Lead, an Ocean of Fire and Brimstone, on the other; *I* must either Conquer my Lusts, kill mine Enemies, or drink of this Ocean for ever, and this I cannot do, and so girds on his Spiritual Harness.

Secondly, *He* is one, who having deliberately considered, the matchless worth of Jesus Christ, says of him, as *Ruth* to *Nahomi*, *Ruth*. 1. 15, 16. VVhither thou goest, I will go, and where thou lodgest, I will lodge, thy People shall be my People, and thy God shall be my God. And having espous'd his Interest as most necessary and dearest, (not forgetting *Peter's* slip, or trusting to his own strength) *He* leans with his hand upon Christ and says, though all forsake thee yet will not *I*; And now he is not easily blown aside with every blast, nor jostled out of the way with every Shoulder; but stands as a Cedar of *Lebanon*, (of which they say) that it hath as much Root as Branch, the Root of the matter is in him, *Job*. 19. 27. *He* doth not make a greater shew without, then there is of real worth within,

within, His Profession doth not exceed his Principles, his Ballast is proportionable to his bulk, and sails, and so *He* moves, and keeps a steady Motion.

Thirdly, *He* is one whose Spirits are steel'd in the Fire of Divine Love. though all things be against him and though he walks like the *Antipodes* to all the World, yet he bends for no Force, and his courage is blunted by no Opposition, he cannot yield to any repulse, *Act.* 20. 24. like that Gallant, and truly noble mind of that Champion for the Truth, *Paul* who when Bonds and afflictions did every where abide him, declares, that none of these things did move him; neither did he account his Life dear to him, so that he might finish his course with Joy, and the Ministry which he had received of the Lord Jesus.

There be three things which he hath always in his Eye.

1. The present persecuting Powers of the World, and esteems them as a poor little thing, to affect such an Heaven-born Mind as his. All the Frowns and threats of men be but as so many scare-crows; he seems to have the brave

Soul of that great Man *Nehemiah*, *Nehemiah* 6. 11. Shall such a Man as I am flee? A Motto, well becoming our true Protestant Professors and Senators, especially in such a day as this is. He Seldom turns his back upon his Enemies, yet will rather turn his Back, then his Conscience.

In a day of Persecution he will give his Liberty, Estate, yea his Body, as a spell for his Religion, rather than that should suffer, or be betrayed. *Andrew* the Apostle being threatned by *Egeos*, Governour of *Paris*, that if he continued preaching the Gospel, he would crucify him, gave him this Heroick and notable answer, if I had feared the Cross *I* would not have preacht Christ crucified.

2. He beholds the Glory of another VWorld, which he accounts worth enjoying, though through a thousand Deaths; He is of *Augustins* Mind, here (Lord) stone, whip, cut, burn, &c. Heaven will make amends for all, he startles at the approach of no Evil; having an Eye to the greatest Good.

In all his dangers, he is like *Aristippus* the Philosopher (but from much higher

higher principles) who in a dreadful storm, was not afraid, and when the Saylers wondered at his Courage, and knew their own Fears, told them, there was much difference between him and them, for they feared the Torments which were the Reward of a wicked Life ; and he hoped for, and expected the Reward that follows a good Life ; thus he buoyed up his Spirit, when theirs sunk. He knows he is in the way to Heaven, when he is going through a Gaol, or to a Gibbet, or through the Fire. As *Diogones* once Ironically said to a lewd Fellow, that was sentenced to a Banishment, and found him much complaining, that he must leave his Native Countrey, and dye in a Forraign Land, *Be of good cheer Man* (says he) *The way to Hell is the same, whither ever thou goest.* So this Resolv'd Christian comforts himself wherever he is, that the way to Heaven is the same in all places.

3. He looks on all the Vanities of the World, as so many Lures to draw his Soul from his Eternal Happiness ; wherefore he makes a Covenant with his Eyes, and keeps his Heart with all

Keeping; that none of the VVorlds Suada's or sweet Careffes should entice his Soul and become a snare to him. *He* knows, that if he yield to a Woeking Devil, that comes smiling as a Friend, it will but augment his Tyranny, and increase his own VVoe and Misery. VVhen the Devil pleads Estate, Relations, Pleasures, &c. *He* is but like the Panther, who with his sweet Breath invites Comers, that hemay kill them.

4. In the worst of times, *He* is one that keeps his Integrity: The Spirit that is in him, is not that which is of the VVorld; 1 *Cor.* 2. 12. And as the water of the Fountain is hot in VVinter; So by such a kind of *Antiperistasis*, he is good in bad times; a *Noah*, a *Lot*, a *Jeremiah*, a *Baruch*, an *Ebedmelech*, one of the few Names in *Sardis*, *Revel.* 3. 4. As *Nazianzen*, writing of the Life of *Bazil*, tells of the River *Alpheus*, which runs through the Salt Sea, and loses not her freshness; So he lived in *Athens*, and was not corrupted with the superstitions and dissoluteness of the Times: Even thus our Resolved Christian, retains his Holiness, pollutes not himself with the superstitions and debaucheries

cheries of the most profligate Age, but like another *Joshua*, Whatever others do, I and my House will serve the Lord.

5. He is One, who in Religion's Wane, stands up as Religion's and the Gospels Champion, and will not be perswaded from bearing his Testimony to the Truth; knowing that terrible saying of Christ, *Mark* 8. 38. Whosoever shall be ashamed of me and of my words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the *Holy Angels*.

6. He is One that is alwaies Progressive in his Course; He is never (like the Planets) found retrograde; *Pro*. 4. 18. The Path of the Just is as the shining Light, that shineth more and more unto the perfect day. He knows, that all his Cunning, Watching, Fighting and Working is nothing, if he do not finish his course, *2 Tim.* 4. 8. As *David*, when he longed for the Water of *Bethlehem*, *2 Sam.* 23. 15. Sent his three Worthies; and they brought him of those Waters, so his Soul longs for the Waters of Life, and by the help of his three Worthies, Faith, Hope and Love,

Love, He is perswaded, he shall at last drink his Fill of the Rivers of Pleasure in Heaven.

7. He is one who hath an high and holy Ambition to be like God, and knows that true Godliness is a likeness to the true God. Though he cannot be immutable as God is, yet would he follow this immutable God without wavering. It is the Glory of God, that his Purposes never vary; and he thinks it is his Honour to be stedfast; and his duty, with a full purpose of Heart to cleave to the Lord, and with immoveable Resolutions to follow after him. It is not good Beginnings, but good Endings, that carry the Crown. *Apo. 2. 10.* Be thou faithful to the Death, and I will give thee the Crown of Life. He that stands stedfastly believing, shall see the salvation of God.

Let every one look upon this Resolv'd Christian, and resolve to immitate him, *1 Cor. 15. 58*; The Apostle having spoken largely of the Doctrine of the Resurrection, and the future glorious state of Saints, concludes with this Exhortation, *Be stedfast, immoveable, always abounding*

abounding in the work of the Lord; An excellent Exhortation for these Times, in three Words,

I. Be stedfast; Keep your ground, hold on, be true to your God, to your souls, to your Profession.

II. Be immoveable; he speaks twice, to shew, that there should be great Constancy, and Resolution in Religion, and especially in that great Point of the Resurrection, be like a Rock: Tho' the winds blow from every Quarter, Be like Mountains of Brass. It seems to be a word suited to two sorts of Professors.

1. Such as are Religious by Fits, their uneven temper and strange intermissions, argues some *Discrasis*, unsoundness, or hidden disease within.

2. Such as are apt to shift Religions, and can change that with the Scene of Affairs, like the *Gnosticks* of old, now *Jews*, then *Christians*; not Rocks but Reeds, when dangers and losses come, these Mercenaries run from their Colours.

III. Alwaies abounding in the work of the *Lord*. Your way, and work must be good, The work of the *Lord*.
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WVe must be alwaies upon this good work of the *Lord*. And more abundant in the work of the *Lord*.

There be two things especially intended.

1. That Saints, such as are true Christians, should grow more and more, Περαιτέρω.

2. That real Christians should be excellent Persons, appearing like Stars of the first Magnitude in their several Spheres.

1. Endeavouring to excell others. Our Emulation is but a Vapour arising from the VWorld, or Hellish Pride; while we strive to excell others in any thing, but what is most excellent Piety and true Religion.

2. Studying to excell themselves, to improve their most Heavenly Art and Skill in performing all their Duties, in Praying in a more Heavenly manner, in hearing more spiritually, and in doing all things more like the Angels in Heaven, and more agreeable to the VWill of God.

That we may be such Christians.

First, Lay the Foundation of your Religion upon the sure, and firm Basis

Basis of a serious Consideration, *Pro.* 15. 22. 'Without Counsels purposes are disappointed When you would resolutely engage for God, debate the matter, and deliberately Reason with your selves, and take advice from others about this great Matter.

1. Consider whether Jesus Christ be worthy that you should deny your Self, crucifie your Lusts, and forsake all the World for his sake, that you may be his, to cleave to him, and to have him for your Lord and King.

Lay Advantages and Disadvantages in an equal Ballance ; It is the Advice of the Apostle. 1 *Pet.* 3. 15. That we should be able to render a Reason of the Hope that is in us, because it is to be hoped, that he that can render a Reason of his Religion, will not easily recede from his Religion.

2. Consider, whether you shall be able to bear the charge of your Religion, when it may cost you Liberty, Estate, Life ; and all for your Religion, when it may expose you to Prisons, to exile, to the Stake, in such dangerous dayes, when he that departeth from evil, maketh himself a Prey, This
Counsell

Counsell is not to be slighted, it is from the Mouth of Christ himself, *Luke* 14. 25. &c in the two Parables of the war-like King and the Builder. The King who is going to War with another King, sits down first and consulteth, whether he be able to meet him with Ten Thousand that cometh against him with Twenty Thousand; And the Builder who wisely first sits down and counteth the cost, whether he hath sufficient to finish it. We be that King, that Builder, We are to war against the Devils Twenty Thousand, and all the bloody Forces of the world, and of the Flesh: How shall we encounter these Principalities; and Powers, of spiritual wickedness, with our little strength? Or can we see auxiliary Forces enough from *Heaven*, to make us more then Conquerors? VVe must build up our selves a spiritual Temple, and the Devil is pulling down. Is there not much rubbish, and the hands of them that bear Burthens, are become weak. Have we strength enough to build up our selves in our most *Holy Faith*, or can we be confident in his might and skill, who hath laid the Foundation, that

that he will perfect the VVork, which he hath begun 1 *Pet.* 2. 5.

Secondly, If you have chosen Jesus Christ, to profess his Name, and to give up your selves to him, and to be his for ever by the sacred Bond of the most pure Religion, let nothing baffle you of your dearest choice : let nothing, no Interest come between you and your Lord, deal not at fast and loose with Christ. *He* is a jealous Lord. O! how was it charged upon *Israel* as their great sin, their hearts were not stedfast with him in his Covenant.

1. Take heed to your treacherous and unbelieving *Hearts*. Go not forth in your holy purposes, in your own strength. A deceitful *Heart* will not stick to break the strongest Bonds, and violate the most sacred purposes of the Soul, as a Thread of Tow, *Heb.* 3. 12. Take heed, least there be in any of you an *Heart* of Unbelief to depart from the Living God. If the *Heart* be a backsliding *Heart*, it will be very hard to hold on in your way.

2. Beware lest Satan invade your strong hold of Resolution, by his lying promises, or strong temptations ; How
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did he overturn holy *Peter* when he thought he was come to a point, though all men forsake thee yet will not I.

3. Let not the Fear of Man spoil you of your Interest in God: *Phil.* 1. 28. being in nothing terrified by your Adversaries, &c. Go therefore in your Spiritual Armour. Remember the world was never kind to your Master, and hates all his Followers *Heb.* 12. 1, 3. Look to the Cloud of Witnesses gone before you, to Jesus the Author, and finisher of your Faith.

Thirdly, Love Jesus Christ for himself, for his Holiness, Purity, Love, and Graces. They love Heaven truly, that love it for the Holiness that is there, and such will love Holiness, the way to Heaven, as Heaven it self. They that Love Christ for Loaves, or any outward Carnal Interest, for the same Cause are easily induced to leave him again.

Fourthly, Let your Souls be well filled with Knowledge, and well furnished with all Grace. Its the empty Bubble that Children blow up and down. Learn to know God better, which will be a means to confirm your Resolution,
confi-

considering what a Great and Glorious God he is. When the *Persian Varannes* would have had *Hormisdus* renounce his Profession, He disdain'd the motion, and said, For me to displease the God of the Universe, to gratify One that is a King of a petty Part thereof, is both impious and impossible.

It was enough to encourage *Polycarpus* to say to himself, I am a Christian, I profess Christ, I belong to him.

Fifthly, Feed upon the Promises of Christ, they are the proper Means to embolden, and strengthen Resolution. Upon these the Primitive Saints, and Martyrs maintain'd themselves, when their Knees grew feeble, and their Hands hung down, *Heb. 11.* By these you will be assured, though you are ready to perish you can't be undone; though you be cast down you can't be destroyed. If you loose your Life, you will find a better Life, a Life which you cannot loose. The Eyes of the Saints were wont to be upon the unseen Joys of another World, which was their great relief. *2 Cor. 4. 18.*

Sixthly, Take heed you forsake not the wayes of God, and give way to

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any Sin, *Josh.* 7. 5. How did Sin enfeeble the Spirits, and weaken the Hands of the *Israelites*, that a few men of *Ai* were too hard for them.

Seventhly, Pray for strength, and fetch daily supplies from Heaven, *Pf.* 14. 3. They are all gone aside, they have not called upon God. The Apostle tells us *Phil.* 4. 13. I can do all things through Christ, that strengthen me. If our Resolutions be for God, our strength shall be from God. *Isa.* 40. 31. They that wait upon the Lord, shall renew their strength, they shall mount up with Wings, as Eagles; they shall run, and not be weary; and they shall walk, and not faint.

Eightly, Never allow of any coldness, neutrality, or indifferency in the great Concernments of Religion. Let your Religion, the Profession of the Gospel lie near your Hearts. Be not of *Gallio's* mind to care for none of these things. Take heed of the least chilliness upon you, or abatement of true Love to the Gospel, or any Gospel-duties, or Ordinances: it is the Forerunner of some dangerous disease, or deadly fit,

Lastly,

Lastly, Renew your Resolution every Day, and in every Duty. Holy Resolution is to the Soul, as Bracing to the Drum: when the Bracing is slack, the Drum makes no sound; So if we do not every Day renew our purposes, our Souls are as flat, as if there were no Spirit in us. Resolve every day against Sin: Resolve that you will not make shipwreck of Faith, And a good Conscience: Resolve that God shall be your God, and you will be his Servants, as long as you live. and let us not be weary in well doing, for in due season we shall reap, if we faint not, *Gal. 6. 9.* Having set our Hand to the Plough, lets not look back, that we be not accounted unfit for the Kingdom of God, *Luke 9. 62.*

But Remember *Lots* Wife, it may prove a savoury Thought sometimes to think seriously of that *Pillar of Salt.*

F I N I S.



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F I N I S.

